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THE AMERICAN McALL RECORD

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VOLUME XXXX

MAY, 1922

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THE THIRTY-NINTH ANNUAL MEETING
of the
AMERICAN McALL ASSOCIATION
will be held in the
SOUTH PARK PRESBYTERIAN CHURCH, NEWARK, N. J.
Wednesday and Thursday
May 3d and 4th

Hospitality Chairman for Seniors

MRS. HARRY LINDSLEY

43 Avon Avenue, Newark, N. J.

Hospitality Chairman for Juniors

MISS SARAH SPENCE

54 Osborne Terrace, Newark, N. J.

The evening speaker will be

P. WHITWELL WILSON

The well-known London newspaper correspondent,
now in this country

Among the day speakers will be

MRS. HENRY P. LOOMIS

Chairman of the Ouvroir Funds, who last year made a six months'
study of conditions in France, especially among
the women and children

The Young People's Society of Christian Endeavor held its annual assembly on the 17th of February, with M. Edouard Monod presiding. Pastor Peyric, formerly the director of the McAll establishment, *La Maison Verte*, in making his report as General Secretary, announced what is most encouraging to read, that the Central Union at Paris had grown in membership from about 750 before the war to over 1200 today; had trebled its budget and closed its accounts without deficit, while showing above all a manifest increase in its spiritual life.

At St. Etienne the Mission has just signed a new lease for the hall on the rue de la République, although the building in which it is located suffers like so many other properties from the obscuring of the sunlight caused by the mines which are dug under the very town itself. Pastor Debard continues to hold each Sunday evening an evangelistic meeting and every Friday a prayer service.

The recent visit of Pastor Thomas, of Geneva, has drawn to our hall a remarkable congregation. Let us hope that in this great workingmen's town, where the population has almost doubled since the war, God will soon permit us to develop the work of evangelization which is so necessary.

It is a satisfaction to announce that by a recent arrangement with the Presbyterial Council of the Church at Roubaix the *Solidarité* has been placed under the direction of the *Mission Populaire*, which assumes the financial responsibility of this work.

The evangelization of Roubaix was undertaken by the Mission in 1881, at the same date as at Lille, and in the beginning was most successful. After a period of clerical reaction and great discouragement, the pastor, Elie Gounelle, undertook it with fresh ardor and founded the *Solidarité* in 1899. Under varied forms the Mission has never ceased to be interested in this work and has made genuine sacrifices to maintain it. The *Solidarité* will be attached to it henceforth by the closest ties while remaining united with the church of which one of the pastors, M. Robert Ferret, will continue to be its director.

The Mission's boat, *La Bonne Nouvelle*, has been staying for some time in Saone-et-Loire, where an active evangelistic campaign has been carried on during the past twelve years. The captain writes: "As always, we must say that God alone knows the results of the work, which is His own, but we are grateful for the visible fruits that appear and remain.

"At the beginning of the year I was called to Saint-Léger-sur-Dheune to hold a little house meeting—a very modest meeting judged by numbers—but most encouraging if one remembered that these people had inconvenienced themselves, some of them coming from a long distance to hear the Gospel. Meetings of the same sort were held regularly, one month at Saint-Léger, one month at Saint Bérain. These two villages, about four kilometers apart, have been twice visited by the boat, in 1912 and 1916, and its stop there before the War was particularly successful. It was following the first passage of the boat

that meetings commenced to be held at Saint Bérain and several families joined the Church of Montceau."

A meeting of much interest was held at rue Pierre Levée on Friday afternoon, March 3d, when the members of the School of Christian Service, under the direction of the *Union Pour l'Action Missionnaire*, gathered to hear an address from M. Georges Lauga upon the subject of pastoral visitation. M. Lauga will be remembered from his visit to America during the war in his capacity of chaplain and on behalf of the ruined churches and manses in the North of France. He is now pastor at Rouen, and with M. Lafon, the McAll director, the two being great friends, divides the responsibility for the maintenance and development of Protestant Christianity in the ancient city of Jeanne d'Arc's martyrdom. M. Lauga's lecture was one of a series which he delivered on the same subject to the more than one hundred members of the Christian Service School.

Other courses which the school has had delivered to it this winter have been one on Mohammedanism, by M. Durrleman, the director of *l'Union pour l'Action Missionnaire en France*, and one by M. Laroche on "Teaching and Practical Christian Work."

M. Chastand continues the work of evangelization in the environs of Nantes, carrying a dozen members of the *Fraternité* in the *camion* automobile to assist him. A hall has been rented at Basse-Indre and an evangelistic campaign has been started in this locality where English friends have already been at work to make the Gospel known.

In our portable hall at St. Nazaire an Englishman, Mr. Johnson, holds bi-monthly meetings which are attended regularly by a little group of attentive hearers.

M. Sainton, whose continued ill health has prevented him from continuing his automobile tours, as well as the revival circuits which he had undertaken for the churches, has erected the *Semeuse* in his garden at Vannes which borders on a road frequented by many promenaders on Sunday afternoons. He hopes to draw some of them into the hall.

WANTED! MORE VACATION COLONIES

C. GUX

Why are not vacation colonies more numerous? Why amongst persons who have at heart the desire to give themselves to evangelization are found so many who neglect this chapter so essential to a forward march—even for the life itself of our work for the young? It is because they have not studied the question as it reveals itself to us and also because they have not seen our colonies functioning. Certainly there is no lack of religious or lay work—very useful, even necessary work—which occupies itself in sending children to the country or the seashore. As a general thing these children are placed in the homes of the country people or put into institutions under the care of strangers. From these colonies the children return very often strengthened in body, sometimes with hearts awakened to better sentiments, but they have said good-bye to those who during three, four, or six weeks have been preoccupied with them; guardians and children find themselves separated at the moment when they begin to know each other, to be drawn into confidence, and are separated usually never to meet again. As for those children who have been lodged with the country people, not only has their spiritual life been totally neglected but a large number of them have brought back from their sojourn bad habits as the result of sad examples.

The aim that we have sought in organizing our vacation colonies is entirely different and the results attained in five years have convinced us that even more than our other works of evangelization the vacation colony is an indispensable factor; that the best work for our young people, which we strive for through the entire school year, will be unsatisfactory if it is not completed by a well-conceived vacation colony.

One by one, the halls of the *Mission Populaire* have understood the pressing need of continuing during vacation the work begun in the winter. Last summer six of our halls were able to group in different corners of France a large number of the children connected with our work. These children have all been conducted and cared for by those who during the school period have been responsible for them. They know

all their directors and these are not ignorant of the character and dispositions of those confided to them. The child knows the one with whom he goes, the directress understands the one she takes away. This is an essential point of departure.

Possessing the entire confidence of our children, we strive to have them live the true life of a Christian family. They learn to know the Christian home, to love and desire it. They learn in their contact with nature to see the Creator every-



THE MISSION'S COUNTRY HOME IN BRITTANY
BELLEVUE, AT LA BERNERIE

where, and in the warmth and love of the fireside as well as in the light and freedom of the fields and woods, their hearts are first won and little by little their souls open to the spiritual life.

They are watched over every hour, kept as long as is possible—sometimes for three months—and the vacation house closed; after the return to town, directress and scholar find themselves united once more for the winter's work. All of which is helpful and gives immeasurable results. Would you care to hear some of them?

Let us go together to the seashore in Brittany. It is at La Bernerie (Loire-Inférieure) in an old hotel acquired by the Mission—Hotel Bellevue—that we find installed 92 children from the Nantes *Fraternité*. Listen to M. and Mme Garnier, who direct this Vacation Colony: "What are the results of the appeals that our children hear while they sojourn at the colony? God alone knows all, but those we have noted are: that punishments diminish from year to year; that disputes among them are constantly becoming more rare; that the children are becoming more polite, very helpful, obedient and affectionate. Those in charge whom we have questioned in regard to this assert that the 75 children kept at Bellevue last year had been easier to manage than the 42 in the colony in 1919 at St. Nazaire, and the 92 this year better behaved than the 75 of last year. In a short time we have won the esteem of a large part of the population and even of the bathers, although the arrival of such a troop of children on the tranquil beach seems to have caused some apprehension for the rest and quiet of the inhabitants.

"An encounter of a day suffices to show to the contrary. We recall the assertion of a Parisian lady spending the summer at La Bernerie: 'The discipline of your children astonishes me. Your whole troop gives you less trouble than my two little ones do me.'

"The mayor and teachers come to see us and are ready to be of service. The purchase of supplies at a reasonable price has been made possible for us by them; and if we can believe their assertions they hope to be able to help us in other ways in the coming years.

"But let the children speak for themselves: 'I was bad, so I was punished, I am very sorry but I deserved it.' 'I feel that I am better than last year, how glad mamma will be.' 'I have a horror of lies since the talk of this morning,' asserted two others, while a comrade added: 'I love the service when they read the Gospel to us.'

"Our colony is equally beneficial for the young girls of our Christian Unions who come to spend some days with us; for our Scouts who find a place all ready to pitch their tents; for the grown-ups and for the parents of our children. Many are

present at our Sunday services and this little trip gives them without much expense the healthful recreation of the seashore. Large and small appreciate the great value of this institution and are not slow to express their gratitude. Before the arrival of our 92 little ones from Nantes, the roof of La Bernerie sheltered in July 60 children and young girls from *La Bienvenue* and the *Faubourg Saint-Antoine*, under the direction of Miles Muller and Marzouk."



THE BARRACKS AT AUBENGUE, PAS-DE-CALAIS

If we go farther north to the *Pas-de-Calais* we find the children from Lille installed at Aubengue. In three groups the colony received 165 children who have, in these barracks not far from the sea, found new strength and moral help, while a large number of their comrades of Lille, of Amiens and other towns of the North were entertained gratuitously by families in Switzerland. What gratitude we owe to these devoted friends who have received with open arms the children from our poor families of the North and kept them for two months or less. Mme Vallée, aided by some young people,



THE DORMITORY IN THE BARRACKS AT AUBENGUE, PAS-DE-CALAIS

directs the colony at Aubengue whose happy results have created the desire to enlarge this vacation work and she has hopes of receiving in 1922 three groups of 80 children, or 240 during the summer.

Coming back toward the center of France, let us pause at Châtillon-sur-Seine, at the *Villa Bonne Humeur*. We shall be received by Mme Roustain and her daughter, Mme Hammel, who have in charge 35 war orphans, boys and girls. They remained there two months and a half with most encouraging results. The mother of little Suzanne, a child naturally difficult to manage, said to Mme Roustain: "I want my child on her return to attend regularly the schools of your Mission. The change in her is so marked that I am convinced your religion alone can transform her, for the Protestant religion, I see, speaks to the conscience of the child."

Another Catholic mother, seeing a real change in her

child, asked to attend the meetings for adults in one of our halls and wished to enroll her son of twenty in a Young Men's Christian Union.

Then it is a big boy, young René, who has given a good deal of trouble but who is straight, conscientious, and his Catholic mother encouraged by the results obtained in the vacation colony wants to enter her son at the Patronage for manual training in rue Titon. "He has changed in such a short time," she said, "that I want him to continue under Protestant influence. I do not hesitate at entrusting him permanently to your religion."

Let us go a little toward the west. We shall stop in l'Indre-et-Loire, at a tiny place on the banks of the Loire, les Vallées, near Fondettes. Two buildings are there, a farm and "Our House," acquired in June by the Mission. It is the real country, absolute solitude, the meadows, the fields, the river. Such a simple but delicious nest, so restful, so sunny. How joyously they took possession, the 40 children of our *Salle Centrale* who had left the dusty and unhealthful city for three months. As at La Bernerie and at Châtillon-sur-Seine they learned to love the water, and the bathing hour found them always delighted and impatient. A second little tenant's cottage, located on the property permitted us to receive at the same time as our little ones installed at "Our House," a group of our large boys from fourteen to seventeen years old. The whole group, as united as possible, formed a happy family, the larger ones helping the little ones by their example, their advice, their help, and the little ones were most proud to feel themselves loved and counted in by the large ones.

"What a fine spirit one feels on entering here," said a Catholic visitor, interested in our work. "I have been struck by the spirit which rules among all these children, particularly among the larger ones. I have never come across anything like it." Another visitor, a friend of our little ones, said to them: "I am very happy to observe that God is the host of 'this house,' His presence is clearly discernible." Yes, God was truly the head of "Our House" and remained so because He was desired and sought by all; because in the morning,

before breakfast, fresh young voices singing hymns praised Him upon rising; because the religious service at eleven o'clock, always impatiently awaited, reunited the children, attentive, receptive, serious; because truthfulness was regarded as indispensable for each life, and again because these themselves, without being constrained or encouraged in any way, all experienced before they slept the need of ending the day with their Saviour, and so it was that in each dormitory a little service was held, followed by prayer made in turn by each child for his comrades grouped around him.



IN THE "REAL" COUNTRY—HOW JOYOUSLY THEY TOOK POSSESSION—
THE CHILDREN FROM SALLE CENTRALE

Also what gaiety in play, what enthusiasm, what frolicsome pranks are entered into by the child whose heart is free from care and whose conscience is at rest. Our older children knew how to punish themselves and one day, some of them having tasted—although it had been forbidden—the grapes which hung from a trellis running the length of the house, at dessert refused the same fruit which was offered to them, their consciences reproaching them for disobedience. A little fellow of seven, leading the prayers one night in his dormitory, had himself chosen the subject: "When the blind lead the blind, they both fall into the ditch," and we heard him explain-

ing: "The blind man is I, is you; if we both walk all alone we will fall into the ditch—which is the devil," and his comrades listened to him seriously and with respect. A boy of fourteen came to us for the second year. He was one whom we had feared in the beginning to leave in the midst of his companions, so hardened he seemed in evil, but last summer throughout the ten weeks that he spent at Vallées he did not cause us anything but encouragement and satisfaction. His transformation was complete and this miracle was the result of the efforts persisted in with perseverance, courage and faith by a group of his comrades who had accepted, the previous summer, the responsibility for him at the moment he was about dismissed.

Those who are interested in temperance would have been happy to see, one day in harvest time, when the life of the farm was intense and the workers numerous, a group of our boys at the moment when work was suspended and the jugs of wine were circulating among the laborers, gather the men together and take up the subject of alcoholism. They were greeted at first by laughter and jokes, the crowd could not conceive of life without the juice of the grape, but our boys were not daunted by such a little thing, they had an answer for all and the harvesters, little by little, pressed together around the group and regarded with interest and a certain admiration the chief of the little band; for the orator who was addressing these men of the fields, debased and rough, was thirteen years old! And when the time to take up their work put an end to the discussion they all dispersed, but the laughter had fled and one of them concluded with the exclamation: "There is nothing to say! he is right, the little one!" From that moment the group was adopted.

Thus our children learn to have personal convictions, definite, well defined; they are not afraid to bear testimony, whether it is on the subject of temperance, of their personal faith or their devotion to their Saviour.

Truly this branch of our work for the young is of all others the most necessary. Whoever takes it up with love is obsessed by it. Let us multiply them—our vacation colonies—and we shall prepare our children for lives more pure, more exalted; for Christian lives, happy and useful.

AT THE NORTHERN GATES OF PARIS**NOTES FROM A GROUP OF COLPORTEURS**

The wind is very cold but the bright sun makes our hearts light. We shelter under the railway bridge at the terminus of the trams. The people who are waiting for their trams listen but are not there long enough to hear more than a hymn and an address. There are so many trams and trains and consequently such a noise that we decide to move on.

The chauffeur of a taxi who has been listening to us for some time offers to take us to the Clignancourt gate, where we shall find many more people. On the way he talks with two of us who are on the seat beside him and when we leave he asks for some Gospels to help us sell them. There are quantities of passers-by, we are in the sunshine sheltered by a wall and we do not feel the cold as much.

We succeed in speaking and singing for nearly two hours without being interrupted. We try to explain the value the message of Jesus Christ has from a social point of view and we have sold nearly all our stock of Gospels when the night and the cold oblige us to retire. We had divided our group of helpers into two parties, the singers and the sellers, changing about occasionally and we found that a very good innovation.

* * * * *

We were a group of about twenty-five. Before we had even begun to sing we were surrounded by a large crowd, which went on increasing until, as far as we could judge, there were from seven to eight hundred persons listening to us. From the very beginning opinion was much divided about us, and if some nice old women and a few men encouraged, others made fun of us and tried to make enough noise to cover our voices. This divergence of opinion on the part of the public caused an odd incident; one of our too zealous partisans among them thought he could defend our cause by insulting the wife of his opponent. Before very long we had to take the chief interruptor to one side, though a large number of persons had followed their discussion with rare impartiality.

During this time the colporteurs continued their hymns and their speaking; the hymn singing was at one time covered by the singing of the "Internationale" and the speaking inter-

rupted by all sorts of remarks. . . . "No wonder," said a man, "that the police do not stop them; they are English! We do not want to be on bad terms with the English!" And two of our colporteurs had great trouble to convince a group of interruptors that they were French!

Another: "You would do better to do something for the starving in Russia." . . . It so happened that the one to whom he addressed this remark had helped the preceding evening at a meeting in favor of the Russian children; he said so, and his interruptor was silenced. Drawing one of our number apart, a man said to him: "Look you here, as long as you sell Gospels like that, with those words, *Saint Luke*, *Saint Matthew*, etc., you will not succeed." (We are glad to have thus confirmed the request that we have presented for Gospels with a less Roman Catholic appearance.)

"Show me that you really love your neighbor," said a soldier to V., "I am hungry, give me something to eat." And V., taking him at his word, to his great confusion led him away to a restaurant to have a meal.

Finally, as the coppers received for the sale of the Gospels rattled in someone's pocket, a man called out: "What are they going to do with that money? It would be much better to give it for the starving Russians." "Why not," said L., and all together we went to carry the money to the town hall at Bicêtre. On the receipt delivered by the clerk the communist who had made the remark, required the words "result of a conversation between friends" to be added.

The afternoon was over and the majority of the colporteurs went to a meeting in one of the halls of the McAll Mission; but the crowd clustered around those who were left and the discussion continued with a remarkable character of sincerity and loyalty. While we affirmed the necessity of a transformation of the actual state of society we were asked: "Then you are partisans of the class strife!" And as we replied that we could not approve that, that we do not preach destructive hatred, but love which reconstructs, we were told that we were making a mistake. The crowd, however, recognized that we were sincere in our affirmations and that our ideal was that of a real fraternity. "Yes, comrades," then said our interruptor, speaking to the crowd, "yes, you can buy their little books, you

will only find good things in it." Immediately this unexpected advertisement was followed by the sale of at least twenty Gospels.

The conversation went on and the crowd still listened. When a voice from time to time treated us as bigots or fanatics our two or three chief defenders themselves shielded us by their explanations: "But no, comrade, they have already showed you that they are not that."

"You know," said one of them, "we are quite willing to believe that Jesus was a good fellow, perhaps the best man that ever lived. But God? No! He does not exist. Besides Karl Marx has said and proved that a communist cannot believe in God."

"All right, but your best of men, Jesus, He believed in God and He even believed that God had sent Him."

Here reading from different passages of John's Gospel where our Lord speaks of His Father. . . . "Ah! Well friends, there is only one thing for you to do, it is to read the Gospel for yourselves, to see the thoughts and the life of Jesus. Take it, you will judge afterwards."

To this invitation the crowd responded magnificently.

The writer of these lines and his companions were surrounded and soon entirely despoiled of the remainder of their stock. We were absolutely despairing when we saw this crowd, hungry for the truth, holding out their hands to us, who had entirely spent our provision and had nothing to give them! But, oh! joy! V. passed back our way, he gave us his bag and in the space of two or three minutes, pressed on every side, we distributed, or rather, the hands stretched out to us on every side, snatched from us at least 150 Gospels.

"One for me"—"Pass me one, comrade"—"I say, it's my turn." . . .

The complete exhaustion of our stocks alone stopped the distribution; we could have gotten rid of 200 more Gospels easily.

Oh! the hunger for justice! The soul cries, the real appeals which moved us, have once again persuaded us that only the Shepherd whom we wish to make known, can lead these crowds who today are wandering like sheep without a Shepherd!

IN MEMORIAM—CHARLES EDWARD GREIG
PASTOR HENRI GUEN



CHARLES EDWARD GREIG
Pastor and Evangelist

Sunday, January 15th, Rev. Charles Edward Greig passed quietly from this world into the next after an illness which had lasted many months, but which was borne with his habitual courage.

Mr. Greig belonged to the finished type of Scotch Christian, nourished on the pith of the Scriptures. He had all of its austerity which is sometimes a little severe, but with it great warmth of heart, and above all a firm, indestructible faith. He knew his own mind, he knew on Whom he believed and to serve the Master was always his desire.

In the parsonage at Kinfauns, near Perth, where his father, Benjamin Franklin Greig, was pastor, Charles Edward Greig was born, in March, 1853, receiving from his father his first instruction, the latter continuing to be his teacher even to the time of his entrance into the University of Edinburgh. I

remember the emotion with which he told me of his professors and showed me the university buildings where he had worked, at the time of a journey we made together in Scotland in February, 1914. On the death of his brother, who was designated for the ministry, Charles Greig decided to fill the place which this death had left vacant in the ranks of God's workmen, and so he entered upon the study of theology, a study which he kept up even to the end of his life, for although his pastoral activity was so absorbing of his time he always found the means to keep himself *au courant* with theological progress and archaeological discoveries. His was a high intelligence and he was an indefatigable worker.

He had not yet been ordained when in 1879 he was called to come to the aid in Paris of his friend, George Theophilus Dodds, one of the first co-workers of Dr. McAll, and whose life in the service of the Lord was so prematurely ended. On April 27th he arrived in Paris and the very next day he was present at a meeting in the *Faubourg Saint-Antoine salle* where a large part of his life's work was to be done. On the following Sunday, May 4th, he was present for the first time at a French service in company with some members of the Mission, among whom was Miss Lowe who was to become his comrade for life, and the valuable sharer of his work. This service was held at the Church of Sainte-Marie and the preacher was M. Benjamin Couve, who took for his text, "I will not offer unto God sacrifices which cost me nothing." This might be called the motto of Charles Greig's life.

"Sacrifices," these he never ceased to make in the cause of the evangelization of France from the day in 1880 when from his own church, the Free Church of Scotland, he received at his ordination the commission to labor in Paris. He refused all the "calls" sent to him in order to remain as an evangelist in France nor did he yield to the temptation, so thoroughly in accord with his aptitude as a teacher and with his riches of knowledge, to fill a theological chair in a South African university. It was to the evangelization of France that he consecrated his entire life, his entire strength, and our people became his people, whom he understood, whom he loved, to whom he gave himself without reservation.

Called at first to the superintendence of the Mission's schools and the preparation of the lesson leaflets, Mr. Greig was put in charge from the year 1879 of the *salle* at Bercy, founded three years before by Dr. McAll. Ten years later, thanks to the hard work which God had blessed, this *salle* was replaced by a church, a very modest church, which Mr. Greig always dreamed of replacing again by a more durable and appropriate edifice. Alas, despite all his efforts, the money necessary to this enterprise was not forthcoming, and at last the war and Mr. Greig's illness put an end to the carrying out of his plans.

In 1890, the year following the founding of the Bercy Church, in the hope of better assuring its future he detached it from the Mission and attached it to the Church of Sainte-Marie with its 150 members, the greater number of whom were converts of the Mission. For this little church so dear to his heart he remained the devoted and beloved pastor to the end of his life. He never thought of his ministry other than as a missionary calling, a ministry of conquest, and he neglected nothing, he counted not the effort for the conversion or the instruction of a single soul, though that was the most humble. As witness to this fact we may recall that poor old couple, inmates of the Asylum of the Little Sisters of the Poor, but now taken home to God, whom a Gospel given or found had brought to Mr. Greig, and whom for years every Tuesday morning at 8 o'clock he received into his home whatever else he might have on hand, in order to feed their faith by a period of Bible study. How many instances of this type of the ministry of Mr. Greig will never be known until the day when all secret things are revealed!

Along with Bercy, Mr. Greig occupied himself for forty-two years with the work of evangelization in the *Faubourg Saint-Antoine* except for a short period when his duties as Director of the Mission obliged him to be away from Paris. Rich in blessed results equally was his evangelistic ministry, and one will not forget for a long time at the *Faubourg* his sermons so simple, in which he knew so well how to utilize the incidents of daily life to illustrate the Gospel teachings—so simple but so impressive, so urgent, in which he affirmed the gravity of

sin, the culpability of the sinner, seeking always to lead the latter to Christ the Saviour.

When in 1893 God called to himself Mr. McAll, the Committee of the Mission confided to Mr. Greig the heavy burden of becoming its director, and for fifteen years he filled this post, giving to it all that he had of physical, moral and intellectual strength, in a word, all the energy of his faith. In this vast field of labor it was not only his qualities as administrator which found opportunity, but also his ability of enlisting other men and of stimulating their energy. Who could adequately describe the work accomplished by Mr. Greig as director of the *Mission Populaire*? Who but God himself could name all of those who are engaged in God's service today and who owe their conversion, their preparation, their consecration to Charles Greig, to his teaching and even more to his example—his own consecration? To have succeeded by God's grace in enrolling in the service of the Lord His other children, what more beautiful title to honor can there be for one of God's servants?

We can only mention the active part that Mr. Greig took in our religious bodies, especially the Sunday-school Society, the Religious Tract Society, the Society of Christian Endeavor. But we stop for a moment just to note that which was the crown of his tireless activity, namely, his participation in the founding and development of the *Union Pour l'Action Missionnaire* and *La Cause*, and of the School of Christian Service, organized jointly by the *Mission Populaire* and the Central Evangelical Society. What joy Mr. Greig found in giving his last strength to this splendid undertaking! What satisfaction he experienced in opening his treasures of knowledge and of faith to the students of the School for Christian Service! We, his colleagues in the *Union Pour l'Action Missionnaire*, what profit can we not draw from his judgment, always clean-cut, precise and enriched from his long experience of men and things.

Among all the dominant traits of a nature so essentially energetic, in which the inspiration of the Spirit of God was so apparent, we cannot choose for citation less than the following:

His love of order and of discipline, a discipline to which he had first subjected himself before enforcing it upon others.

His fidelity in the least things, for he considered nothing insignificant which entered into the framework of the Christian life.

His elevation of soul which enabled him to accept with serenity all the troubles of life and without rancor all the bitter experiences of which men are the cause.

His tenacity of effort, his perseverance in his work, cost what it would and even to the end.

Finally, and above all, his faith, reasoned out, clear, but which always plunged its roots into and drew its sap from his intimate and profound communion with his Saviour. A faith which was communicative and which with his love of souls was the light of his life.

We dare not say more. Mr. Greig is now before God and "his works follow with him." It is for God to judge their value. But that which we can affirm without exaggeration, without risking those praises which Mr. Greig would not have wished uttered, is that we should be greatly surprised if among the results of his labors God did not discover many nuggets of gold; for many are the souls which through Mr. Greig's ministry have been illuminated with the light of salvation, which is the light of the Gospel, souls which have been snatched from the darkness of error and from the mire of sin, souls which have been converted and sanctified, lives which have been saved.

As for us, we weep even more than for the companion of our work, for the friend so dear whom we have always found in him. We can but deplore the loss we have suffered. But for him we know that all is well. He is now in possession of all that which his soul had believed, had seen from afar, had hoped for, and, without doubt, of that new opportunity unknown but free of all shackles to serve the Lord throughout eternity, which was his supreme aspiration and the hope which enabled him to accept death.—*L'Action Missionnaire en France.*

M. Bergé, who had been serving as the assistant of the late Pastor Greig, has been named as assistant pastor of the Church of Bercy.

CHARLES EDWARD GREIG
MEMORIES OF FORTY YEARS AGO
LORADO TAFT

It was in the summer of 1880 that I first met Mr. Greig and I well remember how he took me by storm. I thought him the handsomest and most spiritual-looking man that I had ever seen. With all of his earnestness, however, there was so much fun in him—real Scotch humor and heartiness—that there was never any danger of mistaking him for a “plaster-of-Paris saint!” His humanity was large enough to take in a varied collection of young art students as well as all the kinds of *ouvrier* population who formed his difficult if adoring parish.

He set me to work the first time that we met. It was in a wild, little Sunday-school, at La Chapelle. I had already discovered that my fluent college French did not pass current over there, so when put to teaching a bunch of squirming gamins about all that I could do was to make them read the lesson over and over to me. Mr. Greig was glad to have any kind of teachers at that distant station and told me not to fail to return and to bring others with me. Later I learned that he had a circuit of schools and preaching stations, and, since he entertained conscientious scruples against the Sunday use of street cars, we who liked to be with him soon found the Lord’s Day a regular “Marathon” of exercise. We did not share his punctiliousness, but there was so much invigoration in this weekly day afield that we often made it completely glorious by adding the long journey to the American Chapel. For many months, I recall, my Sunday walk—or rather, trot—was from my little studio in the rue Delambre, near the Gare Montparnasse, to the Chapel, 21 rue de Berri, near the Arc de Triomphe, thence to Mr. Newell’s home, Avenue de Villiers, close to the Place Courcelles, for a hearty *déjeuner*. Much refreshed we then cheerily paddled almost the length of the city to the rue d’Allemagne station, in La Villette, at the extreme northeastern corner of the map. Here with Mr. and Mrs. Greig, and later on myself the superintendent of the school, I spent some of the happiest hours that I knew in Paris. The precise duration of those hours has long since grown hazy, but I remember that we had to put on all steam to reach the *Faubourg* in time. This must have been about

five p. m., and the place was the now almost venerable No. 142 *rue du Faubourg Saint-Antoine*. How we used to whisk around corners and shoot, single-file, down the middle of the winding streets! Sometimes we experimented on new trails and once in a while Mr. Greig would mischievously "crack the whip" and temporarily lose a section of the breathless comet's tail! But whether by way of *Père La Chaise* and the *rue de la Roquette*, or on the "Grand (slum) Boulevards," or through a tortuous tangle of little "passages" and semi-subterranean ways, we always got there on time, ready to join with gusto in the singing. Dear Mrs. Greig was still playing the harmonium when I was there three years ago, and Mr. Greig gave his "hundred-thousandth" appeal to careless youth and faded old age with the same mingling of fire and compassion which I remembered so well. No one was ever more tender to childhood; no prophet of old held vice in greater abhorrence. His talks to the children were models of simplicity and of vividness. The Sunday-school over and the little ones departed—with a benediction that seemed to come from the lips of Christ—we had our happy "tea party." Twenty or more of us, mostly the young French teachers, made merry over very plain fare. I remember that "*tartines de beurre*" were counted particular luxuries. Then we scattered for the evening "*conférences*" all over the city. I went whenever possible with Mr. and Mrs. Greig. I loved to be with them and Mr. Greig's perfect French was delightfully intelligible and helpful. Often it was to his favorite Bercy that we directed our footsteps; sometimes back to Belleville or to more distant Ivry. . . . To think that I shall never hear him again, nor see that fine, earnest face radiate hope and good cheer! I do not know half as much today of the "eternal mysteries" as I did then in my boyish fervor, but I know it was good to be with him and I count it one of the greatest things of my life that I was permitted to live for a time close to his consecrated spirit and to be one of his friends. _____

Director Lafon writes from Rouen: "At the beginning of this month we started a campaign for the benefit of the Russian Famine Fund and have already collected 848 francs. We are continuing by means of monthly collecting cards.

THE MEANING OF CHRISTMAS AT SAINT QUENTIN

Mlle L. PREVOST-BROUILLET

The Christmas tree is lighted. Our first celebration is for the mothers. What courage they have shown, how many hidden sorrows they have borne with resignation and calm, and yet, as we meet them coming in one after the other with a desire to give them a bit of cheer, what sad stories each could tell!

This one who enters with slow step is twenty-nine years old, though she looks to be forty. The child in her arms is fifteen months and cannot yet walk. She is awaiting her seventh baby! Yesterday all day long she was busy washing her children's "rags" in order that she might be free to come today. She is very tired, but she is happy for her children will all be clean on Friday when they come for their fête. Unfortunately it has frozen hard these recent days and the father who is a mason has been idle the entire week. The family has to be content with a thin soup and a morsel of bread apiece for dinner, a very little piece, for they can buy but one loaf a day—2 francs, and that beyond their ability to pay, which means two pounds divided among eight hungry mouths!

"Your feet are covered with mud. Go quickly and dry them a little by the stove." "Ah, Mademoiselle, it is on account of the thaw. You can hardly guess what it is like in our courts. Where the children laid bricks yesterday morning to get through the puddles today one sinks over one's shoes and it is impossible to cross. And, besides, Mme X., who is very ill, would like very much to see you and Mme C.'s baby has a sore eye and the three little ones are sick abed." "Tell them that I will come to see them early tomorrow morning, for the little boys will arrive at half past nine."

Next comes "grandmother," she is the dean. Her poor shoulders are scarcely covered. How happy she is going to be presently to receive the beautiful warm cloak sent from America, and for her two little orphans the fine blanket also from America, so that they will no longer shiver in their bed. She is sixty years old, her husband is senile and calls for as much care as a child, unable, of course, to earn anything. At the same time he has not reached the pension age and all his

wife can do is to wash for some kind neighbors. Of her two orphaned grandchildren one is nearly deaf and only recently have they begun to earn anything. Altogether the four have but 12 francs a day for every need.

And here comes Mme M. with her troop, which scales down the ladder so perfectly their heights might be measured to the centimeter, from René of eleven to the sixth who can scarcely walk. Mme M. has been a widow for two months. The future looks very dark to her, but the Christmas candles illumine not only her face; she has come today to find His strength and consolation who said, "Come unto me all ye that labor and are heavy laden and I will give ye rest."

They have all arrived now, eighty-two of them, and not one, even the youngest, who has not known exile and the indescribable horrors of the war. They are the mothers of the children of our Bible schools and, like their children, they have learned special songs for "their fête"—the fête which the Lord Jesus has given them. Each will be well served and that is what He would wish. Their faith is naive and beautiful. They commit themselves to Jesus' love and accept their daily burden without murmur. Thanks to all the beautiful things and money from America; they will each carry away something they need.

Their babies, more than a hundred, had their fête two days afterward. What a joyous fête and what a surprise that there was a toy for each one, for in their tiny shoes, placed behind the stoves, as there are no chimneys in their improvised cabins, there is often nothing more than an apple or an orange. And if you could have seen the eyes of the little girls as they caught sight of the beautiful dolls sent from America! Each one will have her own doll! How marvelous! Sixteen children are on the honor roll; not once absent, not once late, not a hesitation in their lessons.

But, already the evening before, the orphans among them had been grouped before the tree around a big table. In all they were thirty-three, the little adopted orphans of America and as many others. Each received a pair of galoshes, woolen stockings, candy, mandarins and a plentiful supper. There were read to them beautiful selections chosen especially for

them, telling them of the Saviour's love and care. During this hour of light and joy, at least, these poor little ones saw the dark cloud which overshadows their lives dissipated.

Sunday, the 25th, the tree was relighted, even more brightly than on the other days, for that was Christmas Day. The weather was frightful, a tempest blew all the morning and the rain froze as it fell. Who would have the courage to come through the sewer-streets? There would be no gifts given to-day. The rendezvous would be for those only who sought the message of the angels and the blessing of God—the "good news," the presence of the Lord Jesus. Yet, here they come one after the other, dripping with rain and mud, even the paralytic, who had wanted so badly to be here. Six strong men went for him and carried him wrapped up in his blankets. He was set down directly in front of the tree and how happy he was! The hall was filled, there were not enough seats. The number was 206. The men were proud to sing the beautiful chorus which they had expressly learned for this occasion, and everybody in the hall sang with full voices the beautiful Christmas carols and listened in impressive silence to the heavenly message.

Finally, Monday evening the men's circle had their fête, thirty-seven of them, as pleased with the tree as were their children. They did full honor to their bowls of chocolate, not disdaining the butts, and it was touching to see them so simply happy when one thinks what the lives of most of them are and what unknown heroes they are. Two of them have made themselves responsible for a widow and her five children. These splendid men felt that they could not leave this woman and her children in their painful plight, that it was their duty to come to their help; that they had each two strong arms to defend them from their misery, and now they are bringing up these little ones with as much care as love. The other day as one of them was caressing the child he had adopted some one said to him: "You seem to love him as you would your own baby," to which the man replied, "Indeed, I do, for you see he has no father of his own."

So it is that in the humble shacks of these poor, Christ comes into his own, for as one knocks at one door and at

another one seems to hear: "I was hungry and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; sick and ye visited me," and even, alas! "I was in prison and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

EVANGELIZATION BY MOTOR CAR IN BRITTANY

EMMANUEL CHASTAND

Two motor cars are employed; the smaller one opens the road and prepares the way for the "omnibus." It is used principally for colportage, and then we go with the large one, filled with helpers, to the places which the colporteurs consider as favorable for an attempt at evangelizing. Sometimes the two vehicles start off together, and can carry 25 persons.

Here are some interesting incidents of our last outings. The omnibus started out one Sunday afternoon to go to Taouré and Le Collier (20 kilometers from Nantes). There were the musicians and singers and three colporteurs. Reaching Taouré at 2.30 the motor stopped on the main street of the village. The musicians stood in a circle and played the hymns which were then sung, while the colporteurs offered for sale, at two sous, leaflets containing a dozen hymns. It was raining, the people did not approach but remained under the shelter of the doorsteps. While the band continued playing we went from door to door to sell the hymns and Gospels; in twenty minutes or so we had sold about forty of the latter; of course there are always people who refuse. A baker scolds his wife because she wishes to buy one, but she persists in spite of his mockeries. We are about to be sent off when the little girl, struck by the colored picture of the Scripture Gift Mission Gospel, insists on having one; in another house the tobacconist refuses, saying she does not need to gain any indulgences. Then I meet one of my former pupils in the school for the re-education of the wounded soldiers; he comes with us to the car, others follow him and we teach a few hymns to some ten or more people, others from their doors try to sing with us; several follow on the leaflets.

At Le Collier we stop on the village green. Hearing our band the inhabitants come to their doors and the village band,

all complete, comes to listen to ours. Suddenly I see a priest come running along: "He is our band master" says someone. I greet the priest and explain to him that my friends and I are employing our Sunday afternoon in making the Gospel known. "You know the Gospel, M. le Curé?" On his answering in the affirmative I give him a Gospel, a hymn sheet and an almanac, which he accepts, slightly embarrassed. At a glance he guesses that these are Protestant goods, makes a sign to his musicians, and followed by all, he goes into a neighboring house. A few minutes earlier his parishioners were offering to lend us their big drum and to pay us drinks after the concert! This incident is typical: our auditors are full of approbation for our message . . . until the priest comes along and declares pernicious what had till then appeared beneficial! After this incident we easily sell all our stock. Has not the priest accepted a sample of each? Naturally we have to meet many objections, reply to many questions, but no one refuses to buy and we sell as much as in the other village.

EVANGELISTIC MEETINGS OUTSIDE THE TOWN OF NANTES

Their character varies according to the localities, and as we have to do with peasants or with workingmen, the former listen with attention and sympathy, one can begin by preaching the "Good News"; with the latter distrustful, full of prejudices against everything religious, it is necessary to begin by dissipating the misunderstandings, by explaining what we are not, before we can begin to preach the truths of the Gospel; Paul did not preach to the Jews of Jerusalem as he did to the Athenians.

AMONG THE PEASANTS

Twenty of us, with the motor omnibus, went to C., 10 kilometers out of Nantes. About thirty peasants were expecting us, having been invited by a Protestant friend, who had offered us her house. We were cordially greeted. We began by lantern views of the story of the Prodigal Son, with suitable hymns. Then we taught our audience a hymn, shown on the screen: "*Une bonne nouvelle.*" A short appeal, a prayer, all being followed with the utmost attention and gravity by these peasants; distribution of Gospels to all who came for the first time, sale of the *Relèvement* (a religious popular paper); warm expressions of thanks. I think that about 100 persons in this locality have heard the message of the Gospel of grace.

We had held a few meetings there in kitchens but the priest having forbidden the people to receive us, we had not wished to insist, waiting until they themselves expressed the desire for us to resume our visits.

AMONG THE WORKINGMEN

The two motors took twenty-five of us to Basse-Indre, a little industrial town of about sixty people, the majority being communists. As soon as I began to speak, when I said I was a Christian the interruptors began; calling me a priest, a *clér-ical*, the enemy of the working classes; one man cries out that religion is the opium of the working man; . . . but in spite of the noise and the interruptions I succeed in making myself heard for 50 minutes. About a dozen are really attentive. I had hardly finished when a group of men who had been strengthening their bolshevist convictions at the public house burst violently into the room, shaking their fists in our direction. Our calm attitude impressed them. I offered to discuss our opinions as no one had started to contradict. Here began the interesting part of the afternoon, each of our friends became the center of a little circle, discussing and explaining, and having an opportunity to bear witness to his faith. One of them, saved by the means of the *Croix Bleue* (Total Abstinence Society), declared: "I know the Saviour, I have known Him for three months. He has saved me!" But what masses of prejudices there are to combat! We argued earnestly for over three-quarters of an hour. Our opponents were astounded to find that the majority of their objections could not hold ground against us; they judge us by the light of the autocratic clericalism which is again coming to life in France.

We should be much gratified at having succeeded in making ourselves heard and listened to by these fanatics of communism!

Our members of the Fraternity, all converted workingmen, came back from this attempt more decided than ever to try and evangelize their fellow workmen; they were greatly shocked at the hatred shown towards the Gospel which had been the means of their salvation.

In comparing the contradictors with our Fraternists I was struck again, as I have often been before, with the fact that conversion quickens the intelligence.

WITH THE JUNIORS

DEAR JUNIORS:

We herewith make our bow to the public and thank the thoughtful Editor for the two pages of the RECORD given to us for our exclusive use. It is certainly a great joy to be able to say "how do you do" in our own column! Let us all put our thinking caps on and make these pages count. Has your Auxiliary done something interesting and novel? Pass on the news—it will help us all. Great is the heritage that is ours this Jubilee year! Let us put into the work of today that same wonderful spirit that dominated the pioneers of this movement, whether we are making garments, dressing dolls or talking to a Sunday-school. Let us prove that the young people of today are really in earnest when we undertake something.

"He whom a dream hath possessed
Treads the impalpable marches."

I am wondering what is the vision each one of us has for the Junior McAll! Whatever this vision it can be realized if we all work together. May every auxiliary grow in spirit and numbers and may a real knowledge of and belief in McAll permeate our work. Do we all know Mrs. Houghton's book, "A Christian Renaissance in France?" If every Auxiliary would study it, more compact information of McAll could be gained than in any other way I know. It is fascinating reading, too. May our interest be not *incidental* but *compelling*. "You are the hope of the world" was the challenging call to youth during the war and it is still ringing in our ears. The older friends of McAll are looking to us for big things. May we not fail them. The youth of France calls to the youth of America. May we stand by and give our best.

I am wondering how many Sunday-schools know about the needs of the French children. Is it too much to plan that every Sunday-school in our city shall learn about McAll? We ought surely to have as many children in America enrolled in children's auxiliaries as there are in the Thursday and Sunday Schools in France. Little Dorothy would be glad to share a joyous Christmas with Marie and Pierre by bringing money and gifts for Christmas boxes if she only knew. It is not too soon to think of dolls and Christmas boxes. Think of all

we can do through the summer! The following extract from a letter of an American girl working in *La Bienvenue* points the way to scrap books, illustrating life in America—these could be both amusing and instructive:

"The children are very bright and responsive and interested in trying anything new in the way of games and work, especially if it is American, and are always asking me to tell them about such and such a thing in America. Their idea of America has been derived from moving pictures, largely, so of course they talk of *coughboos* (cowboys) and lassoing and Indians. Trying to think of something characteristically American I told them of the tall buildings in New York, saying there is one forty stories high. They were much impressed. The next day one boy came to me and said, 'I told my mother what you told us about the tall buildings and that there is one forty-eight stories high and she said it is not possible to have them that high and that you were not telling the truth.' So I have written a friend in New York and asked her to send me some postcards of the skyscrapers that I may convince the boys—and their mothers."

Do some of us feel the need of new ideas, fresh inspiration and a good time combined? Why not go to a summer conference? Northfield, June 27th-July 5th; Chambersburg, June 28th-July 6th. If you have never been to a conference you do not know what you have missed. If you have been, of course you will want to go again.

Nothing has so gripped me these past weeks as the mighty words of Dr. Mott, "Thoughtful people as well as the masses are influenced more profoundly by what takes place in and through France than by what takes place in and through any other country in the world. The McAll Mission is destined to have a large part in the capturing of this strategic nation and in relating its energies to the continents of the world." Do we truly believe it?

"To be alive in such an age!
To live to it!
To give to it."

Faithfully yours

LAURA H. PARKER

HOME DEPARTMENT

Easton To give the Junior Field Secretary an opportunity to get acquainted, the French History Club gave a delightful spring luncheon with daffodil decorations at the Panfret Club, March 13th. This was followed by the inspiring annual meeting of the Senior Auxiliary at the Presbyterian Church, where pledges were made for the memorial fund. Many new members joined the auxiliary. The Juniors sold soap for their special fund. Easton is still rejoicing in the fact that the annual meeting was held there, so Newark can anticipate having thrills even a year from May 3d and 4th.

Summer Conferences Chambersburg, June 28th to July 6th.
Northfield, June 27th to July 5th.
Why not a summer conference for you?

Minneapolis The Field Secretary reports the following resolution adopted by the Minneapolis Federation of Ministers as a cheering episode in his efforts to secure a sympathetic co-operation on the part of ministers and churches:

"Resolved, That we congratulate the McAll Mission on the anniversary of its fiftieth birthday. That we heartily endorse the McAll Mission for its noble work in spreading the Gospel of Jesus Christ in France.

"That we unite our sympathy and prayers that this society may be blest to continue the evangelization of France.

"That we commend its field secretary to our churches and that our churches give for its financial support in the continuance of its development and work.

"That we send our fraternal greetings and Godspeed to the ministers and churches in France.

(Signed) HERBERT McHENRY, *Sec.*"

Philadelphia Juniors March 21st—Philadelphia. Juniors met in Germantown for sewing and a talk by the Junior Field Secretary. Special emphasis was laid on the annual meeting and subscriptions to the RECORD. Right away a publicity chairman was appointed to compile news for the Junior section of the RECORD. Other auxiliary talk followed. \$250 voted for *La Bienvenue*.

**McAll "Orange
Grove" adds to
the Golden
Jubilee Fund**

With its usual ingenuity and cleverness Hartford Auxiliary arranged a unique entertainment to help raise the Half Century Fund. The newspapers gave it much publicity. Some extracts follow:

Several hundred people made their way to the ballroom of the Hartford Club yesterday afternoon and evening to see the "Orange Grove" which had been prepared by the members of the Entertainment Committee of the Hartford McAll Auxiliary. Mrs. Clarence H. Wickham, as chairman of the committee, and her several assistants have worked for several weeks to achieve the beautiful effect which the row of orange trees, decked with real Southern moss and make-believe oranges, presented to those who came as guests. All along the sides of the hall one found orange trees, while in one corner was a booth of real fruit presided over by Mrs. Edgar B. Burr, president of the organization. In another corner one found organdie hats, garden hats, ruffy aprons and ornaments. In a third corner was the flower booth, with quantities of nodding yellow daffodils and jonquils and a few potted tulips vying with the afternoon tea table. In the fourth corner, by the platform, guests indulged in orange frappé and little cakes.

All of the members taking part in the "Orange Grove" wore costumes fashioned of bright orange voile trimmed in green, giving an added touch of color to the scene. The stage was arranged as an old-fashioned garden, with hollyhocks, gladioli, narcissus, sunflowers and other old-fashioned flowers for the sketch "Southern Silhouettes," which Miss Leila M. Church and Miss Gladys Keeney, of Rockville, presented in the afternoon and again in the evening. Both girls wore attractive costumes to suit the poems which they recited. An orchestra played during the rest of the time.

More than 800 tickets were sold and it is expected that a large sum will be raised for the Golden Jubilee Fund.

**Hartford
Juniors**

A fine meeting of the Junior Auxiliary, March 25th. \$100 for Jubilee fund; several new members. Looking forward to a good year. Committees hard at work.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

February 13, 1922—April 8, 1922—\$57,946.70

MASSACHUSETTS, \$3,525.60		PENNSYLVANIA, \$15,683.98	
Boston Auxiliary	\$2,767 75	Chester Auxiliary	\$452 00
Lexington	86 50	Easton Auxiliary	521 00
Northampton Auxiliary	80 00	Easton French History Club..	174 00
Pittsfield Auxiliary	259 00	Philadelphia Auxiliary	4,356 05
Salem	10 00	Philadelphia Junior Auxiliary.	400 00
Springfield Auxiliary	200 00	Pittsburgh Auxiliary	8,391 00
Worcester Auxiliary	122 35	Sewickley Auxiliary	871 00
RHODE ISLAND, \$552.00		South Media	1 00
Newport	\$36 00	West Chester Auxiliary.....	114 93
Providence Auxiliary	316 00	Wilkes-Barre Auxiliary	403 00
Providence Junior Auxiliary..	200 00	DELAWARE, \$294.00	
MAINE, \$36.00		Wilmington Auxiliary	\$144 00
Augusta	\$36 00	DuPont Memorial	150 00
CONNECTICUT, \$4,409.59		MARYLAND, \$1,206.00	
Hartford Auxiliary	\$1,212 00	Baltimore Auxiliary	\$1,191 00
Hartford Junior Auxiliary....	118 00	Baltimore Junior Auxiliary....	15 00
Meriden Auxiliary	436 00	DISTRICT OF COLUMBIA, \$1,376 75	
New Britain Auxiliary.....	325 00	Washington Auxiliary	\$1,376 75
New Britain Children's Aux- iliary	75 00	OHIO, \$797.27	
New Haven Auxiliary.....	2,047 69	Akron	\$36 00
Norwich Auxiliary	195 90	Bowling Green	18 00
NEW YORK, \$16,595.57		Cleveland Auxiliary	200 00
Brooklyn Auxiliary	\$2,558 96	Cincinnati Auxiliary	300 00
Brooklyn Junior Auxiliary....	250 00	Dayton Auxiliary	184 12
Buffalo Auxiliary	2,683 50	Dayton Junior Auxiliary....	49 15
Buffalo Junior Auxiliary.....	143 20	Westerville	10 00
Buffalo Children's Auxiliary..	72 00	INDIANA, \$11.50	
Catskill	50 00	Indianapolis Auxiliary	\$11 50
Ithaca Circle	31 00	ILLINOIS, \$1,150.00	
New York Auxiliary.....	8,777 19	Chicago Auxiliary	\$1,050 00
New York Junior Auxiliary....	200 00	Lake Forest	100 00
New York Sub-Juniors.....	72 00	MICHIGAN, \$329.50	
Rochester Auxiliary	437 00	Detroit Auxiliary	\$329 50
Rome Friends	54 00	WISCONSIN, \$30.00	
Syracuse Auxiliary	271 50	Milwaukee Auxiliary	\$30 00
Troy Auxiliary	835 22	MINNESOTA, \$637.00	
Utica Auxiliary	160 00	Minneapolis Auxiliary	\$335 00
NEW JERSEY, \$11,152.21		St. Paul Auxiliary	302 00
Bloomfield 1st Pres. Church..	\$8 61	NEBRASKA, \$36.00	
Belvidere Auxiliary	133 50	Omaha	\$36 00
Elizabeth Auxiliary	1,458 28	IOWA, \$36 00	
Elizabeth Junior Auxiliary....	45 00	Sioux City	\$36 00
Englewood Auxiliary	80 00	CALIFORNIA, \$36.00	
Haddonfield 1st Pres. Church.	50 00	Berkeley	\$36 00
Lawrenceville School	36 00	Per National W. C. T. Union.	\$45 63
Montclair Auxiliary	1,195 00	Per Sale of Christmas Cards..	6 10
Montclair Junior Auxiliary...	402 50		
Morristown Auxiliary	151 00		
Newark Auxiliary	470 00		
New Brunswick Auxiliary....	1,484 50		
Orange Auxiliary	2,754 57		
Orange Junior Auxiliary.....	200 00		
Plainfield Auxiliary	1,559 25		
Plainfield Auxiliary, Legacy..	800 00		
Princeton Circle	205 00		
Trenton Auxiliary	119 00		

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

THE AMERICAN McALL ASSOCIATION

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